THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God" (PSALM 84: 1, 2).

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TO HONOR THE PRIESTHOOD.

ADDRESS DELIVERED AT RICHFIELD, UTAH, SEPTEMBER 18TH, 1917, BY PRESIDENT JOSEPH F. SMITH.

I AM very grateful for the opportunity afforded to meet with you this evening, and that we have been permitted to meet together under so favorable conditions. I don't know that we shall be able to advance any doctrine or say anything to-night that will be new to you. We have come, not to bring any new doctrine, nor, perhaps, to advance to you a single thought, or idea, or principle with which you are not already thoroughly acquainted, but to see you and call attention to some matters of great importance to the Latter-day Saints. We have taken the stand, somewhat, in the course of our instructions and remarks, that the whole need no physician; and if we say, or advise, or counsel anything that our brethren and sisters already live up to and already enjoy to the full extent, we do not wish them to feel disappointed in what we may say. While many of you, and perhaps most of you, are already thoroughly acquainted with all the requirements of the Gospel of Jesus Christ, yet our experience has proved that there are those who, notwithstanding they are acquainted with the principles of the Gospel, do not always live up to them. It is to that class of individuals, if there be any in this vast congregation, that we wish to speak, and to call to their attention some of the thoughts and sincere feelings of our hearts that have impressed us greatly on this trip. Above all things the Latter-day Saints are supposed to be in strict accord with the greatest of all the commandments that have been given to the children of men. That great commandment the Lord gave in this way: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with

all thy strength." This is the greatest commandment. Then the Savior added: "And the next is like unto it, Thou shalt love thy neighbor as thyself. There is not a member of the Church within the sound of my voice who is not thoroughly familiar with this scripture and with this commandment; not one who does not understand it and know it just as thoroughly as I do; so you may say, "Why refer to it? Why call it up? Why suggest the thought to our minds, since we already know it and since we all believe it, since as Latter-day Saints it behooves us to accept of it and not to vary from it in the least?" Let me submit this question to you, my brethren and sisters, even the very best of us, not excluding myself, nor my brethren that are associated with me on this journey: Joseph F. Smith, is it possible for you to fulfil this great commandment of God, which is the greatest given to man? Do you love the Lord your God with all your heart, and with all your mind, and with all your strength? Do you love your neighbor as you love yourself?

I ask myself that question, and I confess to you, my brethren and sisters—I sincerely and humbly confess to you—that I have my doubts as to whether or not I live up to this commandment and keep it holy as I should. Indeed, I cannot say that I have not very grave doubts as to the fact. I am willing to admit that I do not do it. Yet, I want to do it; I am trying to do it. I am learning, here a little and there a little, line upon line and precept upon precept, and am endeavoring, more and more, as the years roll round and as I gain experience in the midst of the children of men and in the discharge of my duty, to come nearer and nearer to the fulfilment of this requirement that is made of me. Unless I am on the guard continually, I do not carry in my thoughts and in my heart a constant and unvarying and unceasing remembrance of this holy commandment, to love my Father and my God more than I love myself, more than I love those who are given to me, who demand more of my affection, more of my love, than I would give to my own life, because they are more worthy of my love than my life is. Do you love the Lord as you love yourself? Do you love the Lord as you love your wife, your children, and the dearest of those dwelling in the flesh? Would you sacrifice your association with those who are dearer to you than life itself, in obedience to the commandment of God, and that without a quiver, without a doubt, and without hesitancy? Would you go to the ends of the earth if you were required to do it, and sacrifice home, liberty, independence, the acquisition of wealth, of increase, of growth, of development—would you be willing to yield up everything except the love of God, and go and show to the world and prove to your own heart that you did fulfill this commandment? I do not know. I pray God, my heavenly Father, to spare me and not put me to the absolute test in regard to this, for fear I might fail. I do not want to fail. I want to make no

failure of my life or of my mission. Therefore, I think God is merciful to me in giving me a portion of my liberty and of my time to myself; that He does not require of me a sacrifice of all things else in the world. I am grateful that He does not do that; and yet I want to live so that, if such a call were made upon me, if such a requirement were demanded of me, I should be prepared to do it, to the sacrifice of life or anything else that exists in the world, even the things that are dearer to me than life itself.

Then I ask myself, Brother Smith, do you love your neighbor as you love yourself? What does that mean? It means a great deal. It means a great deal to me, and yet, the observance of that law, which is next to the great commandment that God has given to the children of men, when you analyze it, is one of the most simple things that I have ever contemplated in the gospel of Jesus Christ. Love your neighbor as you do yourself. What does it mean? Would you do to your neighbor what you would not like him to do to you? Would I treat my neighbor as I would not like him to treat me? Or will I treat my neighbor just exactly as I would like him to treat me? If I could do that, so far as that instance is concerned, I should be in harmony with that commandment, because I should be doing the thing that would prove that I love my neighbor as myself, because I would not wrong him, but I would help him in the hour of distress, as I would have him help me in the hour of distress. I would yield my time and sacrifice my own interests for the good and well-being of my neighbor, just as I would hope and wish that my neighbor would do to me in case of need. That is loving my neighbor. If I would put up my neighbor's bars, when his field is in danger, and thus protect his crop from stray stock, I would wish him to do the same to me. If I were to respect and honor his wife, his daughter, or his associates in life, I would wish him to honor my wife, my daughters, and my beloved associates in life. Why? So far as these acts are concerned, I would be loving my neighbor as I love myself. But do we feel this way? Are we not sometimes selfish about it? Would we not rather shirk the duty to protect the rights, the liberties, the freedom, the virtue, the honor, and the possession of property and all the rights of our neighbor, if we could do it just as well as not? Is there not a tendency to shirk this duty, a feeling that we should not put ourselves out, not go out of our way to help our neighbor; or, do we really seek to help him, as we would like him to help us under like circumstances? Are we not sometimes selfish, if we see an opportunity to make something in trade, in a bargain, in some enterprise in which we are engaged? Would we be just as willing for our neighbor to enjoy the same rights and privileges, and the same immunities and profits in that enterprise as we would like to gain for ourselves? Or do we want the lion's share of it, and let our neighbor

be content with a lesser share? These are the questions that may be considered by every right-minded individual.

We may turn our thoughts inwardly and ask ourselves the question: Do we love our neighbor as we love ourselves? Every man and every woman can answer that question for himself and herself. If we loved God as we should, and as the Lord said we should, and loved our neighbor, then all difficulties between us and our neighbors would cease. Indeed, there would never be any chance for difficulties to arise between us and our neighbors, if we lived on that kind of terms with them, and they were on that sort of terms with us. There never could be any contention between us; there never could be any variance. Our rights would be equal in the minds of each, and our sympathy would be alike, in the mind of each, and each would be trying to benefit the other, just as he would benefit himself, in every way. Thus a perfect union would exist between us and our neighbors. There would be no necessity for Bishops' courts in the midst of the Latter-day Saints. If this were the case, there never would be any contention about rights of property, or other rights, nor would there be any fear of insult, or of our neighbor taking advantage of us, or anything of the kind, if men loved each other and loved the Lord with all their heart. On these two commandments of the Lord, hang all the Law and the Prophets. Therefore it is the central thing; it is the great lesson for us to learn; it is a high and glorious thing to think of and strive to attain. Do we, as Latter-day Saints, really love our heavenly Father? Are we willing to yield ourselves and all we possess to His cause, for His work, for the accomplishment of His purposes, as He may require it at our hands? Think it over. I do not want you to understand that I am better than you, or that I am higher or more exalted than you; not at all. I am one with you; I am one of you, and the Lord has favored me wonderfully, because He has given me a knowledge of the truth of the principles of the gospel. He has given me confidence in them: He has opened my way and made life most desirable to me, most desirable in every way. I have had my troubles. I have lost a life companion; I have lost children in their childhood; and all these have been trials to my feelings, but not to my faith. I have never doubted the mercy of God; that is, I have never doubted His loving-kindness. I have never feared that He was not going to do just right by me, if I would continue to do right in His sight. I never have had any doubt of that kind; but I have had my trials of feelings, yet no trials of faith.

My faith, thank God, my heavenly Father! seems to have been fixed and established in the divine mission of the Son of God, the Savior of men, and in the divine mission of the Prophet Joseph Smith. I have no fear that men, with all their cunning, their sophistry, and their adroitness, can even win me away from the belief and from the knowledge and testimony that I have received

in relation to these things. The Lord gave these things to me, and I am thankful for them. It is my desire to spread these principles of truth, to do all that is in my power to help those who have not as much faith, not as much confidence, not as much experience, and, perhaps, not as much knowledge of the principles of the gospel as I have myself. That is my aim; that is my mission; that is what I desire to do. So, if I can help a single soul to live nearer to the Lord, to love Him more, and to love his neighbor more than he ever loved him before in his life, the Lord knows my heart will be grateful to Him, and I will be glad for that individual whom I have been instrumental, in the hands of the Lord, in helping to attain to a higher standard in the knowledge of the truth.

We might go on and enumerate many of these things. Do we pray as we should? Do we remember the Lord in our prayers? Here, in the Book of Mormon, one of the ancient prophets declares we should pray morning and noon and night. He says we should pray in our fields. We should pray for our flocks, for our herds. We should pray in our labors, and wherever we are we should cultivate and enjoy the spirit of supplication, of humility, and of acknowledgment that the Lord is good, that the Lord is merciful, that He is supreme, that He is our Father, and that he has provided for our comfort and well-being in the world more than we could ever do for ourselves.

Brethren and sisters, there is not a soul here to-night, there is not a living soul in all the world to-day, any mortal flesh that can make one single spear of grass grow, without the help of God. There is not one soul of us that can produce a kernel of wheat, or an ear of Indian corn, or a potato, or anything else that is essential to the life of man, without the help of God. Why should not we acknowledge His hand in all things? Do we do it? Do you do it? Do we remember Him and keep His commandments? Do we pray to Him as He has commanded us to do? He has made this our duty; for He has said: "I will be inquired of, by my people;" and if we will do the things that He requires of us, then He is bound; but if we fail to do the things that He requires of us, there is not any promise. There is no promise except on condition of obedience to the requirements that He makes of us. Then, do we pray? Are we prayerful? Do we remember the Giver of every good gift?

Some of our young people might think that was a very bold statement to make—that the Lord does so very much for us, and that not one of us could make a kernel of wheat grow, or a spear of grass grow, without the help of the Lord. For the enlightenment of the little boys and girls here to-night, I want to tell you that the earth and waters belong to the Lord. You cannot make one drop of it. You cannot add one iota to the earth. It is God's. He made it. He created it; it is His. The Lord has made

and blessed the air that we breathe and which gives life to vegetation as well as to the human creature. The Lord gives us the sunshine and the seasons that will produce the spear of grass, with our effort, with our labor, with our co-operation with nature's laws, using the earth, the water, the air, the warmth of the sun, and the other elements that are necessary for the production of the needful things of life. Then you can produce your wheat, your grain, and potatoes, and everything else in the world; but do not forget that the earth is the Lord's and the fulness thereof. The heavens are His; the sun shines by His will, and gives light and life to the earth and to the productions of the earth. Therefore, while we may plant and water, the Lord gives the increase, every bit of it; and we ought to feel humble and very thankful for these things.

I am thankful for the kindnesses and mercies of the Lord, and acknowledge His hand in all things. Why should not we pray to Him? I do not mean that we should ask Him for things we do not need. I do not believe in praying long prayers, using many words in order to be heard of men, or anything of the kind. I believe a simple prayer from our hearts, acknowledging God's mercy, acknowledging His supremacy, acknowledging our allegiance to Him and our devotion to His purposes and to His laws, is a prayer that will be as efficacious as a volume of words compiled in the most beautiful language of supplication; but do we do it? Do we remember Him, or do we neglect it? Do we forget it? We have come to call these things to your attention.

Do you pay your tithing? The Lord says one-tenth of your interest annually is His. What for? For the revenue of the Church. Without this the Church would have no means to build temples, or help in building meeting-houses. The fact is, and it is a fact, I believe, capable of demonstration beyond a doubt, that if every man in the Church, every person that earns money or means, would pay a tithe of it, not a part of a tithe, and would pay an honest tithing, the Church of Jesus Christ of Latter-day Saints, by its Trustee-in-Trust, would have means enough to build all the temples, all your meeting-houses, without ever asking a contribution from a single soul in the ward or in the stake. A great many Latter-day Saints will pay a little, and they call it their tithing; it is not a tenth, but it is a little, and their names are put upon the books as tithe-payers, part tithe-payers, perhaps. When a man pays his tithing in full he is credited with a full tithing of his yearly income. Now, I repeat again, do we pay our tithing in full, honestly? If you do, and if all the people of the Church would do that, I repeat again, we would never have to ask the saints to contribute a dollar toward building meeting-houses; for the Lord would do it for you out of the funds of the tithing. He could do that, if you did your full duty; but we cannot do it now, because we have not the means.

We pay $250.000 a year to maintain our Church schools. Do you appreciate the Church schools, mothers and fathers? Do you send your children to the Church schools, so they can be taught the learning that they can not get in the public or high schools of the land? There are those that do it; there are those that are earnest and faithful in doing it. Now, you who are faithful in it, will not take any exception to what I say, because it just meets your mind; it just agrees with your own doing, and you approve of it. It is the one who does not do these things that we would like to impress, that it is their duty to do it. There are many other things that I might refer to in regard to the duties of the Latter-day Saints, such as honoring the bishop, honoring the Priesthood, for instance. Of course, every man who holds the Melchizedek priesthood, which is after the order of Jesus Christ, ought to be able to honor that priesthood in himself, that gift of God bestowed upon him, by which he is authorized to exercise power and authority to baptize for the remission of sins, to lay on hands for the gift of the Holy Ghost, to administer to the sick, and by the prayer of faith, have assurance that the Lord will raise up the sick. This gift and this blessing is bestowed upon thousands and tens of thousands of the elders of the Church of the Latter-day Saints. Do we honor that priesthood in ourselves? Well, what shall we do to honor it in ourselves? Why, live righteous lives. That is the way to do it. The husband will be true and faithful to his wife; he will be true to his neighbors; and he will be true to his covenants in the gospel of Jesus Christ. He will not be drunken; he will not indulge in those things that are forbidden in the law of God; because he is an elder, and he bears the holy priesthood, the keys and authority—divine authority—by which he may bless on earth and it will be sealed and blessed in the heavens, if he has done it in righteousness. He may pronounce a curse, and it will be recorded in the heavens, just as surely as he does it in righteousness.

Do we honor the priesthood in ourselves, so that we are industrious, virtuous, honest, and are able to do the things that are right and that are required in the gospel of Jesus Christ? If we do, then it will be easy for us to love those who preside over us, to honor them in the callings to which they are called. A man who honors the priesthood in himself will not be carping and backbiting and finding fault with his bishop, nor the bishop's counselors, nor the teachers who come into his home to teach him the principles of the gospel. A man who honors the priesthood in himself will honor it in me, in my counselors, and he will honor the priesthood held by my brother Heber, and the apostles, the Seven Presidents of Seventies, and the presiding bishop. Men who honor the priesthood in themselves will honor the brethren in the positions they occupy, as you have shown to me

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 12, 1918.

EDITORIAL.

IN MEMORY OF GENERAL DONIPHAN.

THE State of Missouri, one of the commonwealths forming the great Republic of the United States, has recently paid a fine tribute to a gentleman who is known in the history of the Church as a friend of the Latter-day Saints, at a time when persecution was raging against them, and friends outside the Church were few. We refer to General Alexander W. Doniphan. The State of Missouri has raised a monument to him in the city of Richmond.

Incidentally, the State has also vindicated the Church by inviting Elder George Albert Smith and Dr. James E. Talmage, of the Council of the Twelve, and Elders Samuel O. Bennion and German E. Ellsworth, presidents of the Central and Northern States missions, respectively, to be present at the unveiling of the monument.

These visitors were treated very kindly, and were introduced as representatives of the people of Utah. The governor of the State was the chief speaker on the occasion, and his address was an exceedingly beautiful wreath of eulogy on the man who has taken his place in history as one of Missouri's great sons. The unveiling took place in the presence of about 20,000 persons.

Doniphan was a lawyer, a popular speaker, and a soldier, but he is best remembered in Church history for the stand he took against his superior in command, General Lucas, when the latter ordered him to kill the Prophet Joseph Smith, Hyrum Smith, the brother of the Prophet, and Amasa M. Lyman.

On October 31st, 1838, the Prophet Joseph and some of the leading brethren had been invited to meet Generals Lucas, Wilson, and Doniphan for a consultation concerning the troubles caused by a Missouri mob. When the brethren came to the "consultation," they were treacherously taken prisoners.

The day following, a so-called court martial was held, composed of a number of sectarian preachers and some army officers, General Lucas presiding. The prisoners were not called, and had no chance of defending themselves, but after a brief consultation, the court decided that the brethren were to be shot the next morning. General Doniphan, it seems, was commanded to carry out the sentence of the "court." But he replied that he refused to obey an order to commit murder in cold blood. He added that if General Lucas caused those men to be executed, he (Doniphan)

would hold him responsible before a higher tribunal, "so help me God."

The order was not carried out. Doniphan had saved the lives of the Prophet Joseph and his companions, at that time. His refusal to obey orders was, of course, insubordination, but he took the risk in the defense of innocence and justice.

General Doniphan visited Salt Lake City in 1873, and was cordially received by President Brigham Young and the people there.

His monument stands not far from the spot where the Prophet Joseph and his brethren were imprisoned, and where the Prophet, by his rebuke, silenced the guards that made the night hideous by their blasphemy and filthy conversation. Referring to this incident, Parley P. Pratt says of the Prophet:

"I have known him when, chained and surrounded by armed murderers and assassins, who were heaping upon him every possible insult and abuse, rise up in the majesty of a son of God and rebuke them in the name of Jesus Christ, till they quailed before him, dropped their weapons, and, on their knees, begged his pardon, and ceased their abuse."

We are glad that the State of Missouri has honored this friend of the Latter-day Saints. We are glad that prominent Church leaders were invited to be present on the auspicious occasion, for that may well be regarded as a vindication of the Church, and an apology by the State for the un-Christian and un-American attitude of a former generation.

In 1635, the State of Massachusetts banished Roger Williams, because he, like the Prophet Joseph in his day, championed the principle of religious freedom. Only a few years ago, the legislature of that State annulled the decree of banishment, thus wiping it from the records of the State. Missouri, by raising a monument to the memory of General Doniphan, and inviting representatives of the Church to witness the ceremonies, has made a splendid beginning to wipe out the record of persecution that stains some pages of her annals.

It is a noteworthy fact that men who, in the early days of the Church, took a valiant stand for justice, are now honored, while those who chose a different course are forgotten. Compare the history of such men as Lucas, Boggs, Ford, with that of General Doniphan. Think of the place in history occupied by the Prophet Joseph, and then on that of his opponents. What a contrast!

May we not see in this vindication of the Church the hand of God, preparing the way for the great events that are to come, even the building of the Temple in Jackson County, Missouri, upon which the glory of God will rest, by night and by day, as upon the Tabernacle in the wilderness, and to which the Lord Himself will come in power and majesty? May the Latter-day Saints be able to perceive the signs of the times and interpret them correctly.

J. M. S.

THE KING'S FUND FOR THE DISABLED.

THE Editor of the *Star* is requested, by Mr. John Hodge, minister of pensions and chairman of the trustees for this Fund, to publish the following:

"Sir,—His Majesty the King has been graciously pleased to give not only his name, but also the magnificent sum of £78,000 to the Fund which was recently inaugurated to assist disabled officers and men of the Navy, Army, and Air Force to become useful members of the community again.

"We, the Trustees of the Fund, for whom I sign as Chairman, appeal to the humanity, the gratitude, of every one of your readers, man, woman, and child, for a subscription which will help to find a new place in civil life for officers and men of His Majesty's Forces disabled in the War, and for the widows and children of officers and men who have given their lives for us.

"Why does not the Government do that? some readers will ask.

"Briefly, a State Pension scale must be hard and fast. Outside that scale, there is a great human field which the King's Fund can cover, in which the officer, the man, or the dependent can be put on his or her feet, and given a sound re-establishment in civil life.

"A State Scheme must be a classification according to the type; the King's Fund passes beyond classification, and acts, not as a public official, but as a priviate friend.

"The present facts are:—

"We are receiving 600 applications a week. 2,500 cases have been dealt with thus far. Where the officer or man has been trained by the Ministry of Pensions, or where there is a business given up for War Service, which he can restart, an adequate grant can be made.

"The Fund is a Monument of Gratitude.

"It will cheer our gallant fighters to see that monument rising to £3,000,000—the amount aimed at.

"So let us, therefore, have the money—and quickly. Urgent cases are waiting.

"The King leads off with his great gift of £78,000.

"Who will follow the King's lead?

"Contributions should be sent to

"THE KING'S FUND FOR THE DISABLED,
WESTMINSTER HOUSE,
MILLBANK, S. W. 1.

"All cheques and postal orders should be crossed.

"For the Trustees,
JOHN HODGE, Chairman."

The following information concerning the Fund may be added.

The Minister of Pensions last year began to receive contributions to a voluntary fund, which he administered himself. Out of this Fund he gave grants from £5 to £25. The average worked out at about £17 or £18. The primary object was to help discharged, disabled men to start business in a small way.

Roughly, 2,000 men and a number of women have been helped

to establish themselves as boot repairers. greengrocers, drapers, clothiers, tailors, cycle repairers, newsagents, carpenters, plumbers, etc. Grants have also been made to help consumptives to go overseas for health purposes.

It is desirable to give more than the £25 hitherto regarded as a maximum grant. in certain specified cases, where it is deemed necessary or advisable.

The £115,000. which Mr. Hodge collected without any special appeal, included £50,000 from Sir John Leigh. The Willis James bequest for widows and dependents brought £15,000, the Chapman Fund of £10,000 for men who had trained under the schemes of the ministry, and donations from Mr. Bosanquet and others made up the balance. Alongside these separate Funds, donations were received by the minister. until the whole of the Funds amounted to about £115,000, a large part of which has, of course, already been spent.

The King then took an active interest in the matter and decided to hand over £53.000 (The City of London silver wedding gift) and £25,000 from his own purse. The Duke of Connaught made this announcement at the Mansion House Meeting on the 31st July. It was decided that the voluntary funds, hitherto under the control of the minister, should be known in future as the King's Fund for Disabled Officers and Men, etc., to be administered by a committee of trustees appointed by the King, and with the patronage of His Majesty, through the Ministry of Pensions and its local War Pensions Committees.

TO HONOR THE PRIESTHOOD.

(*Concluded from page 583*).

your appreciation this night by your attendance and the presence of your blessed little children who have greeted us so cordially. But there are some who do not feel that way, and they find fault with the president; they find fault with the bishop, with the president of the stake. and complain about this, and the other thing. They find fault with the brethren; they find fault with their neighbors, and so on; and they are the men that we are after. We want to talk to them. We want to urge them to honor the priesthood in themselves, that they may extend the honor that is due to those that are called to the higher responsibilities of presidency in the ward. in the stake. or in the Church.

I could go on, I presume. but I am occupying time that ought to be shared with my brethren; I hope you will pardon me for taking so much time as I have. I love this gospel, and I love this people. Next to those whom the Lord has given to me, to be with me, to be mine in time and throughout all eternity, next to them and next to God himself, I love my brother and my sister

in the covenant of the gospel of Jesus Christ with whom there is no blemish and no lack in their obedience to the commandments of God and in their integrity to the truth. Show me a man who, if it were necessary, would lay down his life for the gospel's sake and feel that he was glad to have the privilege to do it, and my heart goes out to him as my own brother, because he loves the truth, and I love him because he loves the truth. I love the woman that loves the truth. I love a mother, a virtuous woman who is the mother of a child, a mother of children. My heart goes out to her with all the affection of which it is capable. I honor a good, true mother; I love her. My heart swells with joy and with pleasure whenever I see a mother and her babe, no matter where it is, when the mother is a good, pure, clean woman and is taking care of her nurslings as the Lord required her to do. We do not believe in race suicide: we believe in multiplying and replenishing the earth, in fulfilling the law of God in relation to the increase of the Latter-day Saints in the world. We believe in the proper instruction and guidance of the children that the Lord has given to us, that they may grow up without sin and fill your places when you have done your work and passed away; that they may be more faithful in the discharge of their duties as Latter-day Saints than their parents were capable of. This is our duty, my brethren and sisters; this is our mission; this is our work. The Lord has given it to us to do, but it is for Him to see that it is done. The Lord will see that it is done. His hand is rolling on this latter-day work, and His power is behind it. He has brought it to the standard that it now occupies in the world, and it is by His power, His will and His mind that it will roll on until it shall accomplish His purposes and fill the whole earth with the knowledge of God, and with the love of God and the love of our neighbors as we love ourselves. The Lord help us to progress in this life, as Latter-day Saints, to the uttermost, I humbly pray, in the name of Jesus. Amen.

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE semi-annual meetings of the Birmingham conference were held in the Handsworth chapel, 23 Booth Street, Handsworth, Birmingham, on Sunday, September 1st, 1918. There were present: President George F. Richards, of the European mission; Elder Charles A. Welchman, of the London conference; Elder Emmanuel H. Clarke, of the Leeds conference; President Joseph H. Ririe and Elder Robert W. Cluff, and Sister Esther A. Ward, of the Birmingham conference.

The morning session commenced by singing, "Awake, ye saints of God, awake." Prayer was offered by President George F. Richards. The Sacramental gem was recited by Edna Dobell, and,

after singing "Behold the great Redeemer die," the Sacrament was administered by Elders Thomas White and George E. Hunter.

A commendable program, consisting of songs, recitations, and appropriate Scripture selections, was rendered by the Sunday-school children. Brother William Hunter told the story of the sea-gulls and the crickets. Harold Smith gave an outline of the contents of the Book of Mormon. Sister Edith Griffin spoke on the Word of Wisdom, and Brother George Smith gave an address on the law of tithing. Sister Esther A. Ward spoke of the joy that came to her in devoting her entire time to missionary work.

The congregation sang, "If you could hie to Kolob."

Benediction by Elder Emmanuel H. Clarke.

At one p. m. a baptismal service was held, at which five candidates were baptized by Elder Harold Dobell. During the service, President George F. Richards made appropriate remarks concerning this ordinance. "Christ," he said, "calls for valiant followers, and if we are not willing to go as far as He did, and accept baptism as He did, we are not worthy of eternal life." Elder Charles A. Welchman, Elder Robert W. Cluff, President George F. Richards, Elder Emmanuel H. Clarke, and President Joseph H. Ririe, assisted in the confirmation.

The afternoon session commenced at 2:30 by singing, "Come, come, ye saints." Prayer by Brother William Seckington. Continued by singing, "Come, O thou King of kings."

President George F. Richards blessed a child, named Elsie May Pratt.

The general and local authorities were unanimously sustained.

Elder Charles A. Welchman, the first speaker, defined the gospel and showed its comprehensiveness and beauty of design by the provisions made for the salvation of both living and dead.

Sister Lucy Hartopp rendered the solo, "Joseph the Seer."

The second speaker, Elder Robert W. Cluff, proved by the Scriptures and by reason the fallacy of the faith-alone doctrine. Faith, he said, if segregated from works, lacks power and saving quality.

President George F. Richards expressed the joy it afforded him to attend the conference, and then proceeded to "clinch the nails" driven by the preceding speakers, showing that the "faith-alone" doctrine was suited to the convenience of lazy people only. The Scripture passage, "Believe on the Lord Jesus Christ and thou shalt be saved," and similar passages, quoted by different preachers to give a Scriptural tone to an unscriptural doctrine, were explained, President Richards pointed out, by the fact that, he that believes in Christ will keep His commandments. The influence of "Mormonism" was next shown by reference to the fact that many are accepting its principles in thought, if not in deed. An experience with a prominent sectarian church officer was related in which this officer stated that he was intending to go to Utah and accept the gospel.

The services were concluded by singing, "Lord, dismiss us with thy blessing." Benediction by Sister Esther A. Ward.

The evening session commenced at 6:30, by singing "We thank thee, O, God, for a Prophet." Prayer by Elder Charles A. Welchman. Continued by singing, "O My Father."

Elder Emmanuel H. Clarke, the first speaker, explained that we had an existence before earth-life, in which important steps for our future were taken. The council in heaven was called, and we sanctioned the plan for coming to earth. This life has a purpose for us. We must either progress or retrograde.

President Joseph H. Ririe was the next speaker. He showed the faithless attitude of the people of the world, attributed to the fact that men had lost their faith in a resurrection. Jesus, to most, is not a Being who has passed through the change of death and risen as an example of our own hope. Time and space have made this scripturally-attested fact seem more of a myth than a reality. With the additional testimony of those through whom the gospel was restored, we have a new witness to the fact that Christ was seen by the Twelve and by more than five hundred brethren. Practical proofs, the speaker said, are abundant, and all were invited to weigh them in the balance.

President George F. Richards referred to Peter's declaration that if a man spoke he should speak as the oracle of God. The Pharisees marveled at Christ speaking as one with authority. All those whom Jesus commissions, are by Him instructed to speak likewise. To us the Bible is the Word of God. The Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price are also accepted by us as the Word of God. They contain revelations from God, which clarify the Jewish Scriptures and give meaning to them. But they are in nowise in conflict with the Holy Bible. The speaker gave an explanation of what these books are, why they were given, and a multitude of reasons why people should study them. The meaning of death and resurrection was then explained, and man's inevitable appearance before the judgment-seat of God, together with many facts relating thereto, were held up as a bright stimulus to mankind to strive to live a God-fearing life.

The conference was concluded by singing, "Praise God from whom all blessings flow." Benediction by Brother Charles C. Edwards.

On Saturday, August 31st, 1918, a lady-missionary and priesthood meeting was held. In addition to the regular business pertaining to the conference, President George F. Richards gave an interesting address on the duty of the two branches there represented, and brought forcibly home to the members the necessity of "carrying on." At 7:30 p.m. on the same day, a very enjoyable concert was given by members and friends of the conference.

ROBERT W. CLUFF, Clerk of Conference.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Manchester conference have recently been moved from 10 Fernleaf Street, Moss Side, Manchester, to 110 Gainsborough Avenue, Coppice, Oldham.

District Meetings.—Three branches of the Newcastle conference met in a district meeting on Sunday, September 1, 1918, at the Victoria Hall, South Shields. Three sessions were held. The first session was principally occupied by the Sunday-school children, who gave a splendid exhibition of Scripture memory work, with class songs, and recitations. President William J. Loosle spoke upon the duty of Latter-day Saint parents to teach the children the principles of the gospel. The afternoon session was occupied by Elder James E. Rennie, Brother Arthur Johnson, and President William J. Loosle. During the service Sister Louie Batt rendered a solo, and Sisters Lilly and Dora Bitton a duet. At the evening session Branch President George Mill spoke upon the Atonement; Elder Herman K. Danielsen on "Church History"; and President Loosle on Genealogy and the necessity of vicarious work for the dead. A solo by Sister Ada Briggs, and a quartette by William France, Roger Howey, Clara Thompson, and Lily Bitton, was rendered during this session.

Wedding Bells.—Saturday, August 3, 1918, was a big day in Nottingham, for on that date Sister Nellie Clarke was married to Mr. Samuel Hawsen of that city. Although Sister Clarke has been totally blind from her infancy, having lost her sight when but a child, she is organist of the Nottingham branch, of the Nottingham conference, and also an instructor in music, both vocal and instrumental. Mr. Hawsen is also almost totally blind, but in spite of this, they may be found traversing the city as though they had perfect eyesight. They are regular in attending their meetings there, and he has expressed himself as wishing to become affiliated with the Church of which she is a member. A social was given in the branch hall on August 17th in their honor, at which a goodly number of friends and relatives enjoyed themselves together. We all desire to join in wishing them health, wealth, and prosperity, and that married life to them may be long and happy, says Elder L. S. Dickson, president of the conference.

Baptisms.—On Monday, August 26th, 1918, at Saltburn seaside, Middlesbrough branch, Newcastle conference, a baptismal service was held and three applicants received baptism. President William J. Loosle officiated. The new members were confirmed the same day by President William J. Loosle.

A baptismal service was held in the Glasgow branch, of the

Scottish conference. August 23rd, 1918, when two souls were added to the fold. President Leslie T. Harper officiating. Appropriate remarks were made by Elder William D. McAlister. A number of saints and friends were present.

On August 31st, at Deseret, South Tottenham, London, N., a baptismal service was held. Brother Henry J. Morgan initiated one candidate into the fold of Christ, from the North London branch. Elder Oliver G. Ellis confirmed the candidate in the afternoon.

On Sunday, August 25th, 1918, Elder James H. Ludlow officiated at a baptismal service, when one candidate was initiated into the Church. The convert was from the Holloway branch. She was confirmed at the evening meeting by President James Gunn McKay.

On Monday, August 26th, 1918, Elder Charles A. Welchman officiated at a baptismal service, when one candidate was baptized from the North London branch. Elder Hugh S. Latimer confirmed the candidate. These two services were held at Deseret, South Tottenham, London, N.

Branch Conference.—On August 25th, 1918, a branch conference was held in the Ebor Hall, York branch, Hull conference. President George F. Richards, of the European mission, and President John H. Wilding, of the Hull conference, were in attendance. President Gardham Stainton presided at the two sessions. In the afternoon session, the saints present listened with great interest to President George F. Richards, who explained the principles of the gospel. The speakers in the evening meeting were President John H. Wilding and President George F. Richards.

On September 1st, a branch conference was held at Luton, London conference. President James Gunn McKay, Elder James H. Ludlow, and a lady missionary, Lillian May Kingston, were in attendance. Two sessions were held, one in the afternoon, and the other one in the evening. The saints were greatly pleased with the occasion. At the evening session Brother Frederick H. F. Simpson was ordained an elder. The three local lady missionaries bore their testimonies and expressed a desire to find the honest in heart in the city of Luton.

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